St PAUL's *Charge to* TIMOTHY *to take Heed to himself and to his Doctrine, considered:*

A

SERMON

PREACHED AT THE

VISITATION

OF THE

ARCHDEACON OF SURRY,

Held by His OFFICIAL,

AT THE

Parish-Church of St Olave's, Southwark,

On TUESDAY, SEPTEMBER 18, 1764.

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To which are added,
Some brief Remarks relative to the CHARGE and solemn STIPULATIONS in the OFFICE of ORDINATION.

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1 TIMOTHY IV. 16.

Take heed unto thyſelf, and unto thy Doctrine; continue in them: for in doing this, thou ſhalt both ſave thyſelf and them that hear thee.

THE Intent of this Epiſtle of St *Paul* to *Timothy* was, *that he might know how he ought to behave himſelf in the Houſe of God, the Church of the living God, the Pillar and Ground of the Truth* (*a*).

Timothy had *from a Child known the holy Scriptures* (*b*), written by *Moſes* and the Prophets; was trained up in the Fear of the LORD from his Youth; and early embraced the Goſpel of JESUS CHRIST, whom *Paul* preached; and *of whom Moſes and the Prophets did write* (*c*).

BY his great Piety therefore, eminent Knowledge of the Scriptures, and full In-

 ſtruction

(*a*) 1 Tim. iii. 15. (*b*) 2 Tim. iii. 15.
(*c*) John i. 45.

ſtruction in the Faith of CHRIST, he was qualified for the Epiſcopal Office in his earlier Years, but yet ſtood in need of Counſel from that great Apoſtle, who ſet him over the Church of *Epheſus*. And as he committed to him that weighty Charge, with a Power of ordaining others to ſerve in the ſacred Miniſtry, he lays down the Qualifications of ſuch as were to be admitted to that holy Function; who were to be exemplary in their Lives, and of good Behaviour; *vigilant*, *ſober*, *juſt*, *holy*, *temperate*, and eminent in all other Virtues that adorn the Chriſtian Profeſſion; Men of *good Report*, and unblemiſhed Reputation. Such was *Timothy* himſelf: And as he was in ſo eminent a Situation, ſurrounded by Enemies without the Church, and falſe Teachers within, he had need of the greateſt Circumſpection and Watchfulneſs, taking heed both to himſelf and to his Doctrine; being careful that he ſet a good Example of all Piety and Virtue, and preached the true and uncorrupted Goſpel of JESUS CHRIST; which met with violent Oppoſition from Unbelievers on one Hand, and was adulterated with noxious Mixtures by falſe Teachers on the other. It highly concerned him therefore, like a good Shepherd, to do all that lay in his Power to preſerve his Flock from the Attacks of every Adverſary. Very ſeaſonable therefore was the Admonition

tion of my Text. *Take heed unto thyſelf, and unto thy Doctrine; continue in them: for in doing this, thou ſhalt both ſave thyſelf and them that hear thee.* And never perhaps was this Advice more neceſſary than in the preſent Age, when the Oppoſition of Infidels to Chriſtianity on one Side, and the Corruption of it by falſe Doctrine on the other, together with that overflowing Torrent of all kind of Vice, Profaneneſs and Immorality, ſo weaken and undermine the true Faith and Practice of the Goſpel, that the melancholy Proſpect muſt greatly alarm the zealous Advocates for the true Religion of JESUS CHRIST. As Chriſtians then in general are called upon in holy Scripture to *exhort one another* (*d*), ſo particularly is it incumbent on us, to take all proper Opportunities to excite, animate and encourage each other, to *ſtand faſt in the Faith* under all Difficulties, to *quit ourſelves like Men, and be ſtrong* in the faithful Diſcharge of that ſacred Office with which we are inveſted. This I apprehend to be the principal Intent of that Duty, which is committed to me on this Occaſion; and therefore hope the due Execution of it will not be looked upon as an Attempt to aſſume any improper authoritative Direction, but only as intended for a practical Diſcourſe, calculated, not ſo much for Inſtruction, as for inciting

(*d*) Heb. iii. 13.

inciting one another diligently to exerciſe and improve our Talents, to the Glory of GOD, and the Edification of his Church. In purſuance of which Deſign, I ſhall make uſe of the Words of my Text, in order, with GOD's Bleſſing, to quicken our Zeal and Watchfulneſs in taking Heed;

Firſt, To ourſelves:

Secondly, To our Doctrine.

Firſt, THEN let us conſider the Duty of of taking Heed to ourſelves.

HOW greatly does it concern us to watch carefully over our own Conduct, that whilſt we teach our People the Way to Heaven, we walk before them in it; — That we reſt not in Speculation and Theory; — but practiſe what we preach. We know that whatever Vices, or Neglects of religious Duties, expoſe our Hearers to Condemnation, the ſame will be deſtructive to ourſelves: And not only ſo, but our greater Knowledge, and the Sacredneſs of our Function, with the dreadful Miſchief of our bad Examples, will aggravate our Guilt, and increaſe our Damnation: And what a moſt miſerable Caſe ſhall we be in, if, after all our Labours in teaching others the Way to Salvation, we

ourſelves

ourſelves ſink down to everlaſting Perdition? St *Paul*, a moſt laborious and indefatigable Preacher of the Goſpel through a large Part of the Gentile World, did not think himſelf ſafe on that Account; but informs us, how watchful he was over his own Morals, how aſſiduous in ſubduing all corrupt Inclinations, and in *exerciſing himſelf to have always a Conſcience void of Offence toward God and toward Men* (*e*); endeavouring to improve continually in Piety and Virtue; *forgetting thoſe Things which were behind, and reaching forth unto thoſe Things which were before; he preſſed toward the Mark for the Prize of the high Calling of God in Chriſt Jeſus* (*f*); *keeping under his Body, and bringing it into Subjection; leſt that by any means, when he had preached to others, he himſelf ſhould be a caſt-away* (*g*). But this Conduct in us is not only neceſſary to our own Salvation, but alſo, with the divine Bleſſing, may be very inſtrumental towards ſaving them that hear us; ſince a good Example will give very great Weight to our Preaching. For though true Doctrine, taken from the Word of God, who *changeth not* (*h*), is as true when taught by the moſt profligate Reprobate, as when delivered by the beſt Man upon Earth; and therefore ſhould in all Reaſon be equally regarded by ſuch as look

(*e*) Acts xxiv. 16.
(*f*) Phil. iii. 13, 14.
(*g*) 1 Cor. ix. 27.
(*h*) Mal. iii. 6.

look more at their Duty to GOD, Obedience to his Word, and their own eternal Happineſs, than the Practice of any Man whatſoever; yet whilſt Men are Men, the Generality will be more influenced by good Example accompanying ſound Doctrine, than by the beſt Teaching without it: And they who bring a Reproach upon the ſacred Miniſtry by vicious and ſcandalous Lives, and by their evil Examples promote and encourage Wickedneſs and Vice, and harden Men in Iniquity, carry Multitudes with them to everlaſting Miſery and Ruin, the Loſs of whoſe Souls by their means will one day ſit heavy upon them.

AND here I may obſerve, that it is not ſufficient for us to ſhun Practices in their own Nature vicious, but even ſuch unneceſſary Actions as have an ill Appearance, may render our Character ſuſpicious, or give a handle to Calumny and Slander, or any Way obſtruct the ſalutary Influences of our miniſterial Office; according to the apoſtolical Example, *giving no Offence in any thing, that the Miniſtry be not blamed* (*i*); *but providing for honeſt Things, not only in the Sight of the Lord, but alſo in the Sight of Men* (*k*). A decent unaffected Gravity and Decorum, in Converſation, Dreſs and Deportment, has in

(*i*) 2 Cor. vi. 3. (*k*) 2 Cor. viii. 21.

in all Ages been eſteemed as a proper Support to the Dignity of the ſacred Function, and what is generally expected from us; and when regulated by Prudence, and free from all Appearance of Oſtentation or Moroſeneſs, procures proportionable Reſpect; which is too often forfeited by the improper Levities of unguarded Youth, tending to leſſen both their Eſteem and Influence with the People. St *Paul* particularly deſires *Timothy* to *let no Man deſpiſe his Youth*; *but be thou*, ſays he, *an Example of the Believers, in Word, in Converſation, in Charity, in Spirit, in Faith, in Purity* (*h*). And as this Apoſtle had exhorted the *Corinthian* Chriſtians to *give none Offence, neither to the Jews, nor to the Gentiles, nor to the Church of God:* So he lets us know that he *pleaſed all Men in all Things* lawful; *not ſeeking his own Profit, but the Profit of many, that they might be ſaved* (*i*). It is incumbent then on us to deny ourſelves ſome Liberties, which, though not evil in themſelves, appear unbecoming our Profeſſion in the Eyes of the World, *give Offence*, or may probably give Encouragement to others to uſe thoſe Freedoms (by Exceſs or otherwiſe) to ſinful Purpoſes: Thus it ſhould be our Aim and Study to obſerve that apoſtolical Direction to Chriſtians in general: *Whether ye eat or drink, or whatſoever ye do, do all to the Glory of God* (*k*).

(*h*) 1 Tim. iv. 12. (*i*) 1 Cor. x. 32, 33.
(*k*) 1 Cor. x. 31.

AND as we are thus to aim at the Glory of GOD in the general Conduct of our Lives, ſo in a particular manner are we to be watchful over ourſelves, that in the Adminiſtration of ſacred Offices we do not diſhonour GOD in any Part of them, by a careleſs, irreverent, and lifeleſs Behaviour, nor yet by hurrying over the reſpective Services; but that every Office, without Exception, be performed with a Solemnity becoming all Addreſſes to the awful Majeſty of Heaven; that both our Prayers and our Preaching appear to our People, not as a matter of Form and a Taſk, but as coming from the Heart. This is the Way to come at the Hearts of our People, and to make lively Impreſſions upon their Minds. It has been remarked what Effect even Theatrical Performances have had upon the Audience, when the Speakers have diſtinguiſhed themſelves by a proper Earneſtneſs ſuited to the Occaſion; and if known Fictions, ſo ornamented, will make ſuch ſtrong Impreſſions, what muſt Realities of the higheſt Conſequence do, when equally ſet off with the Advantages of Speech, dictated by a Heart full fraught with a moſt ſerious Senſe of the real Importance of the Truths delivered? It has been further obſerved what Power even the meaneſt extempore Effuſions, delivered with an earneſt Seriouſneſs,

Seriouſneſs, have had to captivate the Hearers; and that not only, when that Earneſtneſs has been expreſſed by improper Tones of Voice and Geſtures, not fit for Imitation, but when attended with great Propriety of Speaking: And ſhall not the like becoming Tokens of Zeal, applied to rational Diſcourſes, enforced by the Word of God, and properly made plain to the meaneſt Capacity, help to keep awake the Attention of the People, and the more deeply to imprint the important Truths upon their Hearts? And if it is not in the Power of every one to be eminent for ſpeaking well, or remarkable for a good Delivery; a Deficiency in natural Talents this Way, may be often in a great meaſure made Amends for by a real religious Warmth in the Heart; for where that is warmed, the Speech will be animated, lively and affecting; more ſo, perhaps, than what is the bare Effect of natural Talents, Art, or Study.

And ſo much as to the firſt Part of my Text, *Take Heed to thyſelf*. Let us now conſider,

Secondly, The Duty incumbent upon us to take Heed to our Doctrine.

And here we are ſeriouſly to conſider, that to us is committed the Goſpel of Christ,

that we ſhould preach it, and explain it to our People, whole, and uncorrupted by any Inventions of our own, tending *to add thereto*, or *diminiſh from it*: And we ſolemnly declare at our Ordination, that we are perſuaded that the holy Scriptures contain ſufficiently all Doctrine required of Neceſſity for eternal Salvation through Faith in JESUS CHRIST; and that we are determined, by GOD's Grace, out of the ſaid Scriptures to inſtruct the People committed to our Charge, and to teach nothing (as required of Neceſſity to eternal Salvation) but that which we ſhall be perſuaded may be concluded and proved by the Scripture. And we engage ourſelves to be diligent in Prayers, and in reading the holy Scriptures, and in ſuch Studies as help to the Knowledge of the ſame. Here then is the Rule of our Doctrine; here the Object of our Studies. By theſe ſacred Oracles all our Diſcourſes are to be framed. Hence the moſt eminent Prelates, and other great Divines and celebrated Preachers, the moſt ſhining Lights of our Church, whoſe Works are had in moſt general Eſteem, formed their Sermons for the real Edification of the People, making Texts of Scripture, well applied, the chief Ornament of their excellent Diſcourſes. But, if we neglect this Method of Preaching, lay aſide our Bibles, and aim at nothing more than entertaining

tertaining our Audience with a little moral Eſſay, or airy Flights of Oratory, after the manner of juvenile Themes and Declamations, without any ſerious Attempt to fix in their Minds the important Truths of divine Revelation, we ſhall falſify our Truſt; and thoſe of our Hearers, who have no better means of Inſtruction, will probably continue groſly ignorant of the true Principles of Chriſtianity, as taught by CHRIST and his Apoſtles.

THUS *taking heed to Doctrine*, I apprehend to have been always neceſſary; but, perhaps, the Circumſtances of the preſent Times may more peculiarly call upon us to uſe in this Point our utmoſt Caution and Circumſpection; when thoſe excellent Gifts of GOD to Mankind, Reaſon and Revelation, perfectly conſiſtent and harmonious, when fairly repreſented, are ſet in Oppoſition, as Enemies to each other; and the Partiſans on one Side ſet at nought and deſpiſe, what thoſe on the other highly eſteem; to the manifeſt Prejudice of that ſound Doctrine, which Revelation, interpreted according to right Reaſon, not in Contradiction to it, exhibits to the rational Faculties of Mankind; which, when purified from a corrupt Bias, and aſſiſted by the Spirit of GOD, are the great appointed Inſtruments of diſcerning Truth from Error.

The

The Doctrine of CHRIST, pure and uncorrupt, as delivered by him, is conſiſtent with the ſound Principles of unbiaſſed Reaſon; and we muſt take Care we do not adulterate it by any abſurd Inventions of our own, and thereby expoſe it to the Scorn of Infidels: and yet on the other Hand, we muſt not give up any Articles of Faith really taught by him, in Compliment to ſuch, as are ſo wiſe in their own Conceits, as to imagine GOD can reveal no Truths, which their own Reaſon is unable to find out. But I ſhall at this Time conſider chiefly the Neceſſity of taking heed to our Doctrine in relation to thoſe warm Debates, which have ſo much diſturbed the Peace of the Church.

THE Revival of an old Contention about Faith and Works, with the fierce Zeal, Heats and Animoſities from thence ariſing, make it neceſſary for us to proceed with the utmoſt Caution, that our Doctrine be neither tinctured with any Appearance of Socinianiſm on one Hand, or Antinomianiſm on the other; — That our Redemption by JESUS CHRIST, Faith, ſuitable good Works, and Chriſtian Morality, have the ſame Share in our Diſcourſes, as they had in thoſe of CHRIST and his Apoſtles; neither of them ſlightly touched upon, but all preſſed upon our Hearers with the greateſt Earneſtneſs.

What

What God hath joined together in the Revelation of his Will to us, let no Man put aſunder. Here St *Paul* hath ſet us a good Example, when he tells the *Epheſians*, he had *not ſhunned to declare unto them all the Counſel of God* (*l*); that is, the whole Chriſtian Doctrine. This muſt be the Subject of our Preaching, if we would guard our People againſt thoſe dangerous Errors, which a partial Attachment to favourite Syſtems, occaſioning a Partiality in preaching one Part of the Goſpel with great Earneſtneſs, and ſlightly touching the other, is too apt to lead them into. If the Zeal of the Preacher is almoſt wholly laid out upon the Doctrine of Grace, and the Merits of Christ, without any Appearance of like Earneſtneſs in teaching the Neceſſity of good Works, and Chriſtian Morals, agreeably to the Preaching of Christ and his Apoſtles; no wonder if Antinomianiſm ſpread its horrid and baneful Influences amongſt the ignorant Multitude, and the Practice of good Works be lightly regarded. On the contrary, if, under Pretence of Zeal againſt Errors of this Kind, we run into the oppoſite Extreme, and preach more like Heathen Philoſophers than Chriſtian Divines, zealouſly inculcating ſuch Morality as was taught by them, but paſſing ſlightly over, or treating ſeldom

(*l*) Acts xx. 27.

ſeldom and ſuperficially, of the peculiar Doctrines of the Goſpel, particularly thoſe of the Neceſſity of Faith in CHRIST, the Efficacy of his Merits, and the Atonement for Sin by his Blood; the Conſequence will probably be, the Propagation of Socinianiſm, Deiſm, or at leaſt, groſs Ignorance of the Goſpel Method of obtaining Salvation by *Jeſus the Mediator of the new Covenant*. So if we dwell largely on the Operations of the Spirit of GOD in *working in us both to will and to do of his good Pleaſure*, but take little Pains in preſſing our Hearers to uſe the moſt earneſt Endeavours to *work out their own Salvation with Fear and Trembling* (*m*), agreeably to Scripture; it is well if the Conſequence, with many of them, be not a ſlothful enthuſiaſtic Expectation that GOD will do all for them, without any Care or Endeavour of their own: On the other hand, if we inculcate Diligence in good Works, but ſeldom, or ſlightly mention the need of the Spirit of GOD to ſanctify and aſſiſt them; or the great Importance of daily Prayer for the ſame, with the Uſe of the other means of Grace; it is to be feared, too much Dependence on their own Strength, and too little on GOD, will follow, and be of fatal Conſequence. But if we deſire to approve ourſelves as the Miniſters of CHRIST, and as Preachers of his

(*m*) Phil. ii. 12, 13.

his Goſpel, not our own Conceits, let us follow his Method of Preaching, who taught both Faith and Works, and inſiſted as ſtrongly on one as on the other: Witneſs his many Declarations of the Neceſſity of believing in him on various Occaſions; and his earneſt inſiſting on the Fruitfulneſs of that Faith, by the Practice of all good Works, and the ſtricteſt Morality, in his excellent Sermon on the Mount; laying ſuch Streſs upon doing what he then ſaid, as to declare poſitively, that they *who heard thoſe Sayings of his, and did them not*, were like Builders of Houſes on a bad Foundation, the Downfal of which was great; excluding from the Kingdom of Heaven ſuch as called him *Lord, but did not the Will of his Father in Heaven* (*n*); ſuch as made high Profeſſions of Faith in him, but continued *Workers of Iniquity*.

So again, as our LORD taught the need of the Aſſiſtance of the Spirit of GOD to ſanctify us, and prepare us for the Manſions of the Bleſſed; ſo he puts us upon *aſking*, if we would *receive*; *ſeeking*, if we would *find* (*o*); and bids us *ſtrive to enter in at the ſtrait gate* (*p*).

(*n*) Matt. vii. 21, 26, 27.
(*o*) Matt. vii. 7.
(*p*) Luke xiii. 24.

LET then our great Maſter's Preaching be the Model of ours, and his Life the Pattern for us to imitate *. Thus let us *ſtudy to ſhew ourſelves approved unto God, Workmen that need not to be aſhamed, rightly dividing the Word of Truth* (*q*). Thus let us *take heed to ourſelves, and to our Doctrine*; remembering that great Encouragement, that ſtrong Motive for this Conduct mentioned in my Text, the Salvation of ourſelves and them that hear us; hear us to ſuch good Purpoſe, as to believe and practiſe what we thus deliver to them from the Word of GOD. Theſe will be *our Joy and Crown of rejoicing* (*r*) at the

* I might have added another very important Caution, that, in recommending any particular Duty, that of Almsgiving for Inſtance, when preaching in favour of ſome public Charity; we carefully take heed, that we uſe no unguarded Expreſſions, that may make any of the Hearers imagine that Almsgiving alone will bring them to Heaven; or that any other ſingle Duty will be available to Salvation, whilſt they allow themſelves in the wilful Breach of any other known Command of GOD; that we always teach the indiſpenſable Neceſſity of univerſal Obedience, or a ſincere Endeavour to obey the whole Will of GOD, repenting of every Failure, *having reſpect unto all God's Commandments*, Pſal. cxix. 6. And that we inculcate that Charity which St *Paul* ſpeaks of, 1 *Tim.* i. 5. where he ſays, *the End of the Commandment is Charity, out of a pure Heart, and a good Conſcience, and Faith unfeigned.* This Subject I have largely treated of in my Sermon on this Text, at the Anniverſary Meeting of the Charity-Children at *Chriſt-Church*, in *Newgate-ſtreet*, *May* 14, 1761.

(*q*) 2 Tim. ii. 15. (*r*) 1 Theſſ. ii. 19.

the great Day of the LORD, when he comes to Judgment. And as for thoſe, who will be *Hearers only of the Word*, but not *Doers of the Work* (*s*); though to ſee them running to Deſtruction will be a Matter of Grief to us; yet, when we have done our Duty, and duly *warned* them *to turn from their* evil *Ways* (*t*), we ſhall enjoy this Conſolation, that we have *delivered our* own *Souls*. Let us then, my Brethren, have always upon our Minds the vaſt Importance of our ſacred Office; at the ſame Time conſidering what a dreadful Account we ſhall have to give of the Loſs of any Souls by our ill Conduct or Neglect *. Let us, by conſtant earneſt Prayer and ſerious Meditation, endeavour to fill our Hearts with the Love of GOD, Zeal for his Honour, and a moſt earneſt, charitable and affectionate Concern for the eternal Welfare of Mankind; and be glad of every Opportunity of *converting a Sinner from the Error of his Way*. Let our whole Study be, both by our Lives and Doctrine, to ſet forth GOD's Glory, and ſet forward

(*s*) James i. 22—24. (*t*) Ezek. xxxiii. 9.

* The frequent ſerious Peruſal of the Office of Ordination, particularly on every Ordination-Sunday, has been wiſely recommended both to thoſe who intend to take Orders, and thoſe who have been ordained, and found by Experience highly uſeful. See BURNET's *Paſtoral Care*, and NELSON's *Faſts on the Ember Weeks*.

the Salvation of Men; eſpecially ſuch as are more immediately committed to our Charge, and all with that animated Zeal and Diligence, that active Aſſiduity, and that conſtant Pains and Labour, which will moſt adminiſter Comfort to our Conſciences, when our Diſſolution draweth near. Happy will it be for us, if, when we are upon the Borders of Eternity, and our Souls upon the Wing to take their Flight to the Manſions of Spirits departed from the Body, we can with Joy ſay, each of us, with St *Paul*, *The Time of my Departure is at Hand*; *I have fought a good Fight*; *I have finiſhed my Courſe*; *I have kept the Faith: henceforth there is laid up for me a Crown of Righteouſneſs, which the Lord, the righteous Judge, ſhall give me at that Day.* But how great will be our Rejoicing, how will our Hearts overflow with inconceivable Delight, if, when our LORD *comes in his Glory, and all the holy Angels with him,* we not only have the ineffable Satisfaction of receiving from him that tranſporting Eulogy, *Well done, good and faithful Servants, enter ye into the Joy of your Lord!* but meet at his right Hand many joyful Souls ſaved, under GOD, by our Doctrine and Example, and hear them invited together with us to take Poſſeſſion of the Manſions of *Glory, and Honour, and Immortality*;

tality; when we ſhall find, by moſt happy Experience, that Prediction verified; *They that be wiſe, ſhall ſhine as the Brightneſs of the Firmament, and they that turn many to Righteouſneſs, as the Stars for ever and ever* (*u*)?

(*u*) Dan. xii. 3.

APPENDIX.

APPENDIX.

HAVING mentioned in the Margin of Page 19, the Uſefulneſs of a frequent ſerious Peruſal of the Office of Ordination, for promoting the Purpoſes mentioned in my foregoing Diſcourſe, I apprehend a few ſhort Extracts from thence, with proper Remarks, may place the Subject treated of in the ſtronger Light. I ſhall here point out one Queſtion and Anſwer only in the Office for Ordering of Deacons.

Do you truſt that you are inwardly moved by the Holy Ghoſt to take upon you this Office and

and Miniſtration, to ſerve God for the promoting of his Glory, and the edifying of his People?

Anſwer. *I truſt ſo.*

HOWEVER this may perhaps be miſapplied by Enthuſiaſts on one hand, as if it denoted a miraculous Inſpiration like that of the Apoſtles, to the Encouragement of any vain Pretences to the infallible Dictates of the Spirit, qualifying ignorant Perſons for exerciſing the Miniſterial Office, without Study or Learning, as well as with it; or however unjuſtly ridiculed by Scoffers on the other; the plain Intent of our Church ſeems to be this: As in her Liturgy ſhe acknowledges *all holy Deſires, all good Counſels, and all juſt Works, do proceed from God, who, by his ſpecial Grace preventing us, doth put into our Minds good Deſires; and we pray that, by his continual Help, we may bring the ſame to good Effect* *. So ſhe inquires of every Candidate for Orders, whether he feels in himſelf ſuch a holy Deſire to promote the Glory of God, and the

* See Second Collect at Evening Prayer, and the Collect for Eaſter Sunday.

the Edification of his People, that he humbly truſts he is ſecretly *moved* by the Spirit of GOD to take *upon him the* Miniſterial *Office*, in order to *ſerve God* in the Advancement of thoſe excellent Purpoſes? Let every Candidate for Orders, oftentimes before Ordination, ſeriouſly aſk himſelf the Queſtion, whether he can truly anſwer before GOD, *I truſt ſo*; and not dare to intrude into the ſacred Office, till he can ſay ſo ſincerely, to the beſt of his Knowledge: And let all that have been ordained, often examine themſelves, how far their Lives and Doctrines tend to *promote the Glory of God, and the edifying of his People.*

IN the Ordering of Prieſts, our Church's Exhortation, *in the Name of our Lord Jeſus Chriſt*, with the Queſtions following, are full of pathetical Expreſſions, tending to enliven our Zeal in *taking heed to ourſelves, and to our Doctrine*; admoniſhing us *to beware that neither we ourſelves offend, nor be the Occaſion that others offend*; warning us of *the Greatneſs of the Fault, and alſo the horrible Puniſhment that will enſue, if it ſhall happen*

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the Church of Chriſt, or any Member thereof, take any Hurt or Hindrance by reaſon of our Negligence; to conſider the End of our Miniſtry, and ſee that we never ceaſe our Labour, our Care and Diligence, until we have done all that lieth in us; according to our bounden Duty, to bring all ſuch as are or ſhall be committed to our Charge, unto that Agreement in the Faith and Knowledge of God, and to that Ripeneſs and Perfectneſs of Age in Chriſt, that there be no Place left among us, either for Error in Religion, or for Viciouſneſs in Life. Then the Exhortation proceeds ſtill in the ſame pious Strain, to excite us to *great Care and Study*, and the moſt aſſiduous Application to the weighty Buſineſs of our Vocation; expreſſing Hopes, that we have *clearly determined, by God's Grace, to give ourſelves wholly to this Office; ſo that, as much as lieth in us, we will apply ourſelves wholly to this one Thing, and draw all our Cares and Studies this Way*; puts us in mind, in a Senſe of our own Inability and Inſufficiency for theſe Things, without the divine Aſſiſtance, to pray earneſtly and continually to GOD for the Aid of his holy Spirit; ſtrongly inculcates upon us the dili-

gent and daily Study of the Scriptures; endeavouring to *frame the Lives of ourſelves and them that ſpecially pertain unto us, according to the Rule of the ſame Scriptures*; praying to GOD that, by daily reading and weighing the Scriptures, we may wax riper and ſtronger in our Miniſtry; and that we may ſo endeavour to faſhion *the Lives of us and ours after the Rule and Doctrine of Chriſt, that we may be wholeſome and godly Examples and Patterns for the People to follow.*

THE Queſtions following the Exhortation are ſolemn and ſtriking, *demanded in the Name of God and of his Church*; engaging us by ſolemn Vows and Promiſes diligently to *endeavour* to perform what is there required, *the Lord being our Helper.* Particularly, that we will be *diligent in Prayers and in reading of the holy Scriptures*, and in *ſuch Studies as help to the Knowledge of the ſame, laying aſide the Study of the World and the Fleſh* *.

THAT we *will be ready with all faithful Diligence to baniſh and drive away all erroneous and ſtrange Doctrines, contrary to God's Word,* and

* See the Sermon, Page 12.

and to uſe both public and private Monitions and Exhortations, as well to the Sick as to the Whole, within our Cures, as Need ſhall require, and Occaſion ſhall be given.

THAT we *will be diligent to frame and faſhion our ownſelves and our Families according to the Doctrine of Chriſt; and to make both ourſelves and them, as much as in us lieth, wholeſome Examples and Patterns to the Flock of Chriſt.*

THAT we *will maintain and ſet forward, as much as lieth in us, Quietneſs, Peace and Love among all Chriſtian People; and eſpecially among them that are or ſhall be committed to our Charge.*

THESE, and other Particulars, to be ſeen more at large in the Office of Ordination, are propoſed to us, and agreed to by ſolemn Promiſes and Vows, in the Preſence of GOD, when we enter into Orders. If then the Divine Will declared in holy Scripture, the Charge of our Church, agreeable to the Word of GOD, and our own ſolemn Engagements

gagements and Vows, whereby we have bound our Souls, thus unite in preſſing upon us *to take heed to ourſelves and to our Doctrine*, and to do our beſt with the Bleſſing of GOD, *to ſave ourſelves and them that hear us*; how great are our Obligations to be *ſtedfaſt, unmoveable, always without ceaſing abounding in* this *Work of the Lord*, that, *when he calleth us hence, he may find us ſo doing*; and then we *know our Labour will not be in vain in the Lord?*

If we know theſe Things, happy are we if we do them.

FINIS.

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